THE UNIVERSALIST Leader

Volume CXLII
October, 1960
Boston, Mass.

THE UNIVERSALIST *Leader*

THE FREE JOURNAL OF THE UNIVERSALIST CHURCH OF AMERICA

Continuing the CHRISTIAN LEADER and its predecessors (1819 to 1897), the UNIVERSALIST and its predecessors (1827 to 1897), the GOSPEL BANNER (1835 to 1897), the UNIVERSALIST LEADER (1897 to 1926), and THE CHRISTIAN LEADER (1926 to 1953).

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PUBLISHED Monthly, at $3.50 a year. Postage prepaid in the United States. Postage to Canada 50c; in other countries, $1.50. Single copy 30c.

ENTERED as second-class matter at the post office in Boston, Massachusetts. Acceptance for mailing at second-class rates of postage under that act of March 3, 1879 (section 520, P. L. and R.).

PUBLICATION OFFICE, 16 Beacon Street, Boston 8, Massachusetts.

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The picture on the cover is one of four drawn by Joseph G. Farris, a member of the adult study class in Danbury, Connecticut, inquiring into the life of Jesus. It is his personal impression of the man as depicted by Mark. His impression of Matthew's portrait also appears in this issue of the *Leader*, that of Luke and John will appear in the November issue.

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LETTERS TO THE EDITOR

What our church might say touching your Apartheid article would need space: we desist.

As my name occurs, I must answer. Its incidents are true; its inference vicious. If Luthuli said that the Government wishes to put down the blacks with such bloodshed they will be stunned for a generation, this is only true of a fringe policeman. Farm prison punishment is often brutal but the electric shock is not government policy. That whites are tried, punished, evidences government disapproval of cruelty.

Apartheid must change; but reporting should be balanced.

Much is very bad in South Africa, as in other lands; but . . . there are other facts. Black-White in Algeria, Congo, Rhodesia, and South Africa is a difficult sit-together: a white man is not a bad man because he is in Africa; to give too much too soon may be as bad as to give too little too late.

I have, in quiet manner, stood for a liberal approach: this means liberal to the Nationalist as well as to the Black. The Afrikaner Government, most wrong on points, are gentlemen, not thugs as Ken Smith infers.

Mr. Smith took our pulpit so acceptably, was so pleasant to meet, I regret greatly that I must write this: he has imposed the compulsion. Truth is more sacred than propaganda: a half truth can be a whole lie.

— MAGNUS RATTER

Cape Town, South Africa

Magnus Ratter deplores my article but admits the "incidents" I report are true. He fears that readers may draw "vicious" inferences. Why? Granted the facts of apartheid, is there room for dispute as to the morality of South African racism? Is a reporter obligated always to give a "balanced" account? If I were to do a story on the evil effects of the pre-Civil-War slave trade, I should feel no compulsion to "balance" it with paeans of praise for the gentility and graciousness to be found in other aspects of the Southern way of life. I do not recall that the prophets of the Old Testament tried to be moderate and "balanced" in their indictment of the evils of their society. To have done so would have destroyed the effectiveness of the message. It was sufficient to paint an accurate picture of the sins and vices. Hell is still a bad place, regardless of how kindly a gentleman, the Devil, may be in his domestic life.

Are the police as brutal as I suggested? Whether the use of torture is official policy or not is beside the point. The French in Algeria continue to deny this practice and even the Nazis refused to the end to admit the existence of their own torture chambers. Torture is usually a sub rosa practice, is it not? But there has been nothing sub rosa about the systematic clubbings and whippings of hundreds of Africans in the effort to compel them to go back to work following the Sharpeville massacre. Readers of the world press in recent months have seen picture after picture of police and soldiers clubbing and beating helpless men and women. Were the officials who ordered this the "gentlemen" that Mr. Ratter tells us they are?

Is Mr. Ratter so earnestly balancing water on both shoulders that he is drowning his conscience in the process? I

(Continued on page 238)

Portraits of Jesus

Frederick Libby Harrison

The Rev. Frederick Libby Harrison is the Superintendent of the Massachusetts and Connecticut Universalist State Conventions.

Mr. Harrison reports here on an experience in an adult education program when he was minister of the First Universalist Church, Danbury, Connecticut some three years ago. A group of about ten adults, meeting with Mr. Harrison in six informal seminar-type sessions that ran all evening and sometimes into the early morning hours, attempted to catch a fresh glimpse of Jesus based upon a rereading of the four Gospels.

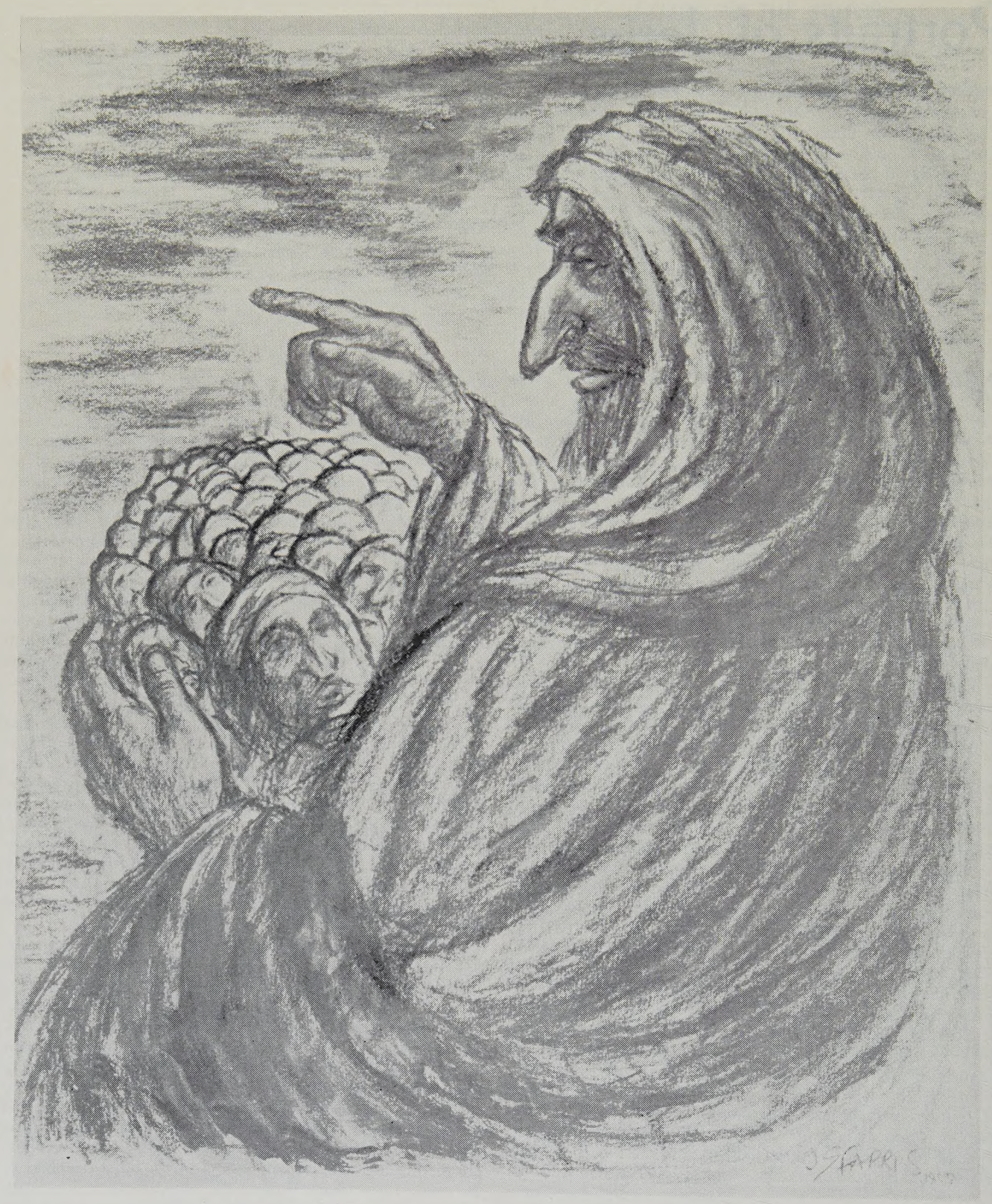
MOST scholars would agree that we know and can know very little about Jesus. Presumably somebody knows what Jack Paar is really like, but who is there that can tell us what Jesus of Nazareth was like. So far as I know there are no accounts of his life written by his contemporaries that are now in existence, with the possible exception of the last five chapters of the Gospel according to Mark. In fact, that gospel is the oldest record now extant of his life and was probably written some forty years after his death. Matthew and Luke, written a decade or two later, draw upon Mark as their basic source and in fact quote most of the earlier record. The gospel of John written decades later still is so unlike the first three as to constitute a different kind of writing altogether, offering a picture of Jesus very unlike the other three.

The impressions of Jesus most commonly held are not based upon these early records at all, but are based upon traditions and myths that have grown up around him and fixed in doctrines and dogmas written in a time when even less was known about Jesus than scholars of the New Testament now have available. The early churchmen were less concerned about the life and teachings of Jesus than they were with theological speculation about his nature as a divinity. These dogmas have been taught for so long and have become so familiar that they are often readily accepted as true even by those who know perfectly well that they arose from speculation and debate. The best that can be said of them is that they were the product of the debaters' search for truth. A familiar picture of Jesus is Hoffman's "Head of Christ." Many know this picture so well that any other painting of Jesus, unless it is quite similar in feature and coloring, is quite unacceptable. Yet Hoffman had no information about Jesus' appearance. He used a model of course, possibly his wife, as has been suggested. If this is true, we have here a likeness of Hoffman's model (perchance his wife) and not a likeness of Jesus. The artist presents merely his impression of Jesus. To accept either the dogma or the picture for more than it is (men's attempt to express *their* view) is to lose sight of its origin. The best source is not the dogma nor the picture but the gospels, meagre, and fallible as they are.

At the Universalist Church in Danbury, Connecticut, some three years ago, we attempted an inquiry into the life of Jesus in an adult study class based upon a reading of the gospels. After considering sketchily the historical and geographical backgrounds, it was suggested that each member of the seminar read, in one sitting, the whole gospel of Mark and then reflect upon the sort of person they had been reading about. What did Jesus seem to be like as presented in this one book? Putting aside, insofar as possible, all preconceptions from church school studies, from sermons, from art, from all other sources, what was the portrait of Jesus painted by the author of the second gospel? What kind of person was he? What did he look like? What was he concerned about? Each member of the class was asked to be prepared to report at the next session of the class his own impression of Jesus based upon this reading. The class leader promised to present his own impression based upon similar reading. In the group was an artist, Joseph G. Farris. To him it was suggested that he use his art as a medium to express his impressions. In short he was asked to draw a "portrait" of the Jesus presented in the gospel of Mark.

At the next session of the class each one in turn reported to the class his own portrait of Jesus. While each one highlighted the aspects of Jesus' personality which struck him most forcibly, there was a good deal of similarity. Several mentioned that they were surprised at the vigor and the directness of Jesus. All noted his healing ministry as being paramount. Some spoke of his compelling influence upon others. Several noted and inquired about the absence of any reference to Jesus' birth. The emphasis in general was upon his compassion for those in need, particularly the sick, who sought his aid as a healer.

At this point we turned to Mr. Farris and asked him to show us the charcoal drawing which he had concealed in wrapping paper so that none had seen it. In this we have none of the Nordic features and coloring of Hoffman's work, but a quite unfamiliar image, obviously Semitic in its features. This picture now hangs in the office at 125 Mt. Vernon Street in Boston, flanked by three others each representing one of the other gospels. To me this picture is now very familiar and seems not strange at all as it once did. In the foreground are hands reaching up to Jesus for help and his arms are reaching out to embrace them all, clearly symbolizing the healing ministry emphasized by the other members of the class. I was struck at once, and am still much impressed, by the compassion of Jesus' eyes and the sensitiveness in the expression of his face. Mr. Farris has given us the likeness of a man of action, of strength and of concern for his fellow-



Joseph G. Farris' impression of Jesus
as portrayed in the Gospel of Matthew

men. There is also a wistfulness about Jesus' expression. He wanted to be more than a healer. He had an urgent message. "The kingdom of God is at hand!" Now! Now is the time for repentance and turning to a life of justice and righteousness. This he must declare everywhere! Yet wherever he goes he finds men in need. They must be helped. It is not in him to neglect them. Yet the message he brings is urgent! "And he saith unto them, 'Let us go elsewhere into the next towns that I may preach there also. For to this end, I came.' " Hence the wistfulness while he yet embraces the sick.

The church still faces the same dilemma. Men are in need. They must be ministered to. Yet there is a gospel to be preached and it is urgent! Somehow we must manage both even as Jesus did.

II

The third session of the class was devoted to the portrait of Jesus in the Gospel according to St. Matthew which each had read in preparation, with the same instructions, this time even forgetting what they had previously read in Mark's account. Members of the class reported on the harshness of Jesus in his denunciation of his critics and the sharpness of his language as he spoke even to his disciples. They were conscious of the teachings of Jesus, especially his long discourse in the fifth, sixth and seventh chapters. One man spoke of the impatience of Jesus with people. Many readers of the first gospel were amazed to find Jesus using such epithets as "Ye serpents!" and "Ye offspring of vipers!" and "You hypocrites!" and again, "Ye blind guides that strain out the gnat and swallow the camel!" The parable of the sheep and the goats in the twenty-fifth chapter ends with a denunciation terrifying in its language if the words are caught with a newly attuned ear. Note the following passage from the eighth chapter:

> "And another of the disciples said unto him, Lord, suffer me first to go and bury my father. But Jesus said to him, Follow me; and leave the dead to bury their own dead."

and from the seventeenth chapter:

> "O you unbelieving, obstinate people! How long must I be with you? How long must I put up with you?" (Goodspeed translation)

It is interesting that members of the class discovered this aspect of Matthew's portrait of Jesus from their own reading. Certainly this is not the usual concept of Jesus. I judge it would take a bit of doing to imagine such words coming from the mouth of the person pictured by Hoffman and many other artists. But if we turn to Mr. Farris' picture, we see that he has in fact drawn Jesus in the pose of the preacher. While his hands still embrace the people, he is not so close to them as to suggest the intimacy or the compassion which characterize the portrait based upon the Gospel according to Mark. Here is a sterner and more disciplined preacher. The wistfulness is now gone. He is teaching, and this seems to have been his primary aim.

As a matter of fact, Matthew includes practically all of the acts of healing and compassion that Mark reported, but these do not loom so large because the reader is impressed by the remarkable teaching ministry of Jesus. Jesus felt that the new age, the messianic age, the kingdom of God was imminent. Within the lifetime of his hearers, he said, God would establish His rule and it behooved all men to adjust their way of life as a preparation to live in that kingdom. The beatitudes indicated what amounted to an about face. Happiness and glory would not accrue to the powerful, the rich, the self seeking, and the pleasure seeking persons. Jesus taught that blessing (happiness, joy) would come to those who were "meek" and "poor in spirit." (In the gospel of Luke it reads "Blessed are *ye poor.*") The peacemakers will be glorified, not the warriors. They who "hunger and thirst after righteousness" are the ones that will be satisfied.

I have been told that it is difficult to believe that Jesus was born of a virgin or that he performed miracles and that he arose from the dead. These are not at all hard to believe. Many millions of people have managed to believe these things without difficulty. But very few have faced up to the demands of life he outlined in the *Sermon on the Mount.* Do you really believe that it is the meek persons who shall inherit the earth? Do you suppose that many Christians believe that it is the peacemaker who shall be blessed? Or that they who hunger and thirst after righteousness shall be satisfied? If this is so, history does not indicate it. I see no indication of this in the budget of the United States Government nor in the way most of us spend our time, our energies and our money. His teachings are probably "un-American," and perhaps even "un-Christian," as these things are commonly conceived.

It is undeniable that Matthew reports Jesus as a preacher with a burning message about the coming kingdom and the need to prepare for it and that his idea of preparation included a new way of life based upon the teachings outlined in the *Sermon on the Mount.* In many ways this is our most valuable portrait of Jesus. It is most interesting to me that Mr. Farris caught this from his own reading. His pictures were drawn as you see them here before any class instruction or discussion. These are his portraits of Jesus based upon his own reading of Mark and Matthew.

(To be continued in the November issue)

AN INVITATION

Sometimes we hear Unitarian Universalist churches described as "low pressure" organizations, which we take as a compliment, for it describes in small part the liberal religious approach to the matter of church membership. In the free churches, membership is regarded as a freely chosen privilege rather than a duty with a dotted line attached. No pressure is ever exerted upon a person to make a commitment to life's highest purposes; only he himself can make such a commitment, and only when he is inwardly ready for it.

Nevertheless, we do not brush off church membership as unimportant. The act of joining a church can have profound psychological significance to a person when it is the expression of thought and developing growth toward liberal religious convictions. Too, we are well aware of the favorable effect such an action always has upon the morale of the congregation. It is an unfailing source of encouragement to the whole church when new members decide to affiliate with it.

— Peter Samsom

DEVELOPMENT FUND PLANS ADVANCING

Plans for the Universalist Development Fund Campaign — a capital fund drive embracing all churches and Universalists — are now moving into the action stage.

As this issue of *The Universalist Leader* goes to press, a meeting of the campaign's steering committee is scheduled to implement some of the plans and discussions that have taken place informally over the summer. Members of the steering committee are: John Brush, Sr., Rochester, N. Y.; Harold Austin, Swampscott, Mass.; Dr. Robert Cummins, Bowdoinham, Me.; Rev. F. L. Harrison, Boston, Mass.; Leland Smith, Attleboro, Mass.; and Wayne Bradley, Trumbull, Conn. Sitting in on the meeting will be Dr. Carleton M. Fisher of Wausau, Wisconsin, President and Chairman of the Board of Trustees; Dr. Philip R. Giles, General Superintendent, and his administrative assistant, the Rev. Melvin Van de Workeen.

At this initial meeting, the steering committee will arrange for appointment of two representatives from each church and fellowship to form a national campaign committee. They will decide on the formal name of the development fund effort, and will discuss prospective candidates for the important post of General Campaign Chairman. There will also be discussions of other key campaign posts to be appointed following the naming of the general chairman.

Following this first meeting, the steering committee will meet again as soon as possible to set the campaign goal and arrange for appointment of a committee to establish state and church goals.

In the meantime, over the summer months, a broad survey has been started among a number of important Universalist leaders in different parts of the country to try and determine both the strengths and the weaknesses of Universalism.

Respondents were asked to outline how they saw the development of Universalism progressing in the immediate future and over the next decade under the merger. Also, what were the most pressing needs and problems of state and regional conventions and in their own individual churches.

The survey attempts to determine from what groups and kinds of people and from what geographical locations most of the new membership will come, and how best to let them know what the Universalist Church and The Universalist Church of America has to offer.

It asked for respondents' feelings on the merger and its problems.

The survey also hopes to gain some understanding of the general attitude toward key departments of the UCA — the Department of Extension, Department of the Ministry, theological schools and Department of Publications.

According to scattered early returns, the merger represents a major area of question, although a majority felt that Universalists should join the Unitarians in doing their share, as the Unitarians are now in the middle of a development fund campaign. However, in some areas, it was felt very strongly that merger does not substantially change denominational needs.

While all recognized Universalism's strength of freedom of religious thought in a world confused by orthodoxies, the prime deficiency seems to be a parochialism and non-understanding of Universalism in its world-wide context. To offset this, funds are needed for leadership, qualified personnel enabled to carry out active programs. One of the major needs most often cited was the lack of communication, both within the denomination and from the denomination to others who might be interested.

This survey is expected to serve as a guide to the steering committee in planning the development fund aims and goals.

LETTERS TO THE EDITOR

(Continued from page 234)

would regret even suggesting this, for he was a gracious host to me when I visited Cape Town and preached from his pulpit. My only reference to him in my article was obviously intended to be complimentary. I wonder, then, that he should be so emotionally disturbed as to feel "compelled" to answer. Did he feel I was attacking him, heaven forbid, or was he disturbed that apartheid was being attacked?

— KENNETH J. SMITH

Floral Park, L. I., N. Y.

There are some things about which we cannot afford to be liberal. The basic elements of life are essential, and to neglect or leave out any of them is fatal. The basic elements of sane living are few and simple and in reach of any normal person. They are: first, respect for and willingness to live by moral law, second, respect for facts and willingness to search for and follow truth, and third, a feeling of good will toward one's self, toward one's fellow man, and toward God.

Any religion which neglects these things is a sorry religion. Any government without them is vicious. Any education which is not centered on them can only warp the mind. Any individual who has them is rich. Anyone without them is poverty-stricken, regardless of how much property he may own.

In the process of consolidating the Universalist and Unitarian Churches, if our leaders are wise enough to formulate an institution which will foster these things, it will prosper and endure and become a significant power in the world. But if in our liberalism we leave out or neglect any of them, we might just as well call off the dogs, put out the fire and go home because we are wasting our time.

— HORACE G. WARD, *President*
North Carolina State Convention

Rose Hill, N. C.

Would you please send me four copies of the August issue? Gus Ulrich was once minister here and he is remembered very fondly. Several people have asked for copies of the article and his picture.

I myself was quite pleased with the August issue — more and longer articles, and smaller type — much more for the money. Also, I was happy to see the Letters to the Editor given a more prominent place! Kick-back is important for a liberal journal.

Cortland, N.Y. — JAMES D. HUNT

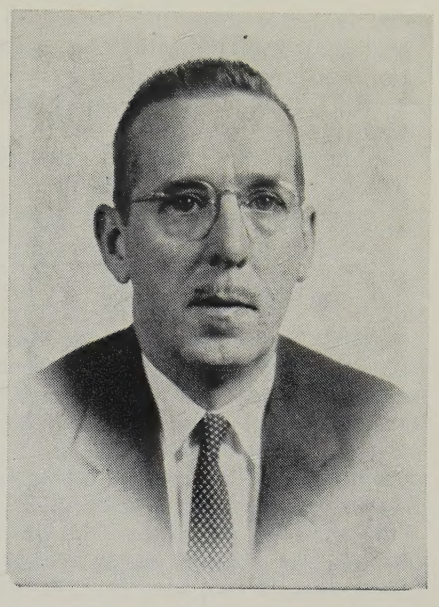
After reading several of the articles in the August, 1960 issue of the *Leader,* I came to the conclusion that it was time I renewed my subscription for the next twelve months.

This is truly one of the fine issues of the *Leader.*

Kent, Ohio — W. W. WARNER

Call for Leadership

Kingsbury Badger



Kingsbury M. Badger, associate professor of English at Boston University, is a member of the Universalist Church of South Weymouth.

IF I were fortunate enough to address today a convocation of all of the Universalist and Unitarian ministers in the world, I would say something like what you are about to read. And I would say it, not so much because I have fears that consolidation may prove to be a dud — though I do have such fears — as because I want to do what I can to help to make it a glorious triumph.

In 1832, Ralph Waldo Emerson left his Unitarian pulpit for good reasons: he had found not only that orthodox Christianity was "effete" but also that the complacent Unitarianism of his day was dry from the neck up — dry bones rattling in the attic — as well as dead from the neck down — no heart. Now, whatever we may think of our own potentialities — and I personally think highly of them — many people outside of our denomination, whether they know but little about us, must have as low opinions of us as did Emerson of his Unitarian contemporaries. And no wonder. By and large, clergymen and laymen alike, we must often give the impression of being either complacent or quarrelsome, uncertain or confused, illiterate or inarticulate.

If not shouted down or tarred and feathered at this point, I would continue my address to our ministers by making a few well-deserved concessions. Oh yes, we are friendly enough, despite differences, and we enjoy good fellowship with one another; moreover we do much good service-committee work, have an excellent church-school curriculum, fight (a few of us, occasionally) for civil liberties. Also, not content with merely cherishing everyone's right to believe anything or nothing, we persist in our quest for the good life. Yet it seems to me that progress has been retarded by lack of a clearly articulated theology, philosophy, or world-view. Everywhere I find ministers busily engaged in committee work. "We need sound organization in our new denomination," they cry. And some of them, insisting upon a philosophy of organization, are proving to be extraordinarily able in matters mechanical, organizational, financial, even legal. But are they coming to grips with the problem of teaching Unitarian Universalism, of spreading our gospel? Are they sufficiently concerned about a clearly articulated philosophy of the Unitarian Universalism for which they believe we need to be philosophically organized?

Organization is fine, but what are we organizing for? Do we have a tradition and a body of teaching growing out of that tradition? Certainly. Then why do we not have a committee or department designed to formulate and periodically revise our doctrines? If it is true that we are too catholic (liberal) and progressive to allow our attitudes and beliefs to congeal into a creed, are we not desirous of articulating, in the language of the layman, the religious heritage that is ours? With all of these questions, I am asking for our leadership to form a continuing committee on doctrine, a large representative committee of ministers and laymen to perform this function. To do so is to invite disagreement, of course, but must we not be willing to brave such disagreement that we may find ways of binding ourselves more firmly together as well as ways of showing the world what our distinctive faith amounts to? Until we really find ourselves the world cannot know us save as those who know not themselves — either complacent or quarrelsome, uncertain or confused, illiterate or inarticulate.

Hopeful that a committee on doctrine will be formed, I should like to raise a few questions for its consideration and offer a few hints toward the kinds of answers we need. These, among others seem to me to require attention:

1. In what sense are Unitarian Universalists Christians? Do we not belong to a liberal Christian tradition as distinguished from the orthodox Christian tradition? Greatly influenced by the religion *of Jesus* and strongly opposed to much of the "artificial theology" (Bolingbroke, Priestley, and Jefferson) *about Jesus,* we have found the corruptive dogmas of orthodoxy "inimical to the Scriptures" (Hosea Ballou) and have, therefore, considered orthodox Christianity "the Great Heresy" (John Murray Atwood). We have believed that the one requirement of a real Christian is that he be "a disciple of the doctrines of Jesus" (Jefferson). If this is true, why do we not tell the world where we stand?

2. Does Unitarian Universalism belong to a tradition that is larger than Christianity? Finding that many truths taught by Jesus, and also many truths not taught by Jesus, have been affirmed by teachers of other religions, we have drawn inspiration from many non-Christian sources. We agree with S. T. Coleridge that "he who begins by loving Christianity better than truth will proceed by loving his own sect or church better than Christianity, and end in loving himself better than all." To us, it is therefore ridiculous to maintain, with the National Council of Churches of Christ in America, that "the world can be saved only through Christ."

3. What about salvation? We broke with orthodox Christianity with our belief in universal salvation. Protestants have held that the good shall be eternally happy and the wicked eternally tortured. Catholics have held that a large intermediate group of morally imperfect people shall be tortured for a long time until they become good. But there has been a class, referred to as "the small and decaying sect of Universalists in America" (Leslie Stephen in *An Agnostic's Apology and Other Essays*) who have held "the pleasant creed that after a certain time, everybody will be infinitely and eternally happy." Has this belief any meaning to us today?

4. What about God? We have believed in the doctrine of God's Unity, or that there is "one God and one only" (Channing) and have rejected "the incomprehensible jargon of the Trinitarian arithmetic that three are one and one is three" (Jefferson). As Hosea Ballou said, it is absurd to suppose either that three finite beings can make one infinite one or that infinity can be multiplied by three.

5. What other doctrines do we find in our Unitarian Universalist heritage? Ballou as well as Edwards taught that the world is God-determined, Ballou and Emerson as well as Augustine and Aquinas taught that evil is negative — "evil is a name for nothing but the want of good (Augustine) and "evil is privative" (Emerson); and Unitarians and Universalists have traditionally stressed the goodness of God and man. Believing in the goodness of God and man, we have not been able to conceive of the everlasting prevalence of evil, have not felt the need of enforcing a sense of the corruption of man by stimulating belief in everlasting punishment in hell. We have been consistent and the followers of Augustine and Aquinas have not been. Does this distinction still obtain? And what about such matters as free will, grace, the Bible, inspiration, the interpretation of Scripture, freedom of inquiry? Should we not distinguish our views from those of orthodox Christianity?

History tells us, I think, that after American Christians lost faith in the old transcendent anthropomorphic God of Calvinism and "Hell's ramparts fell" before the onslaughts of the Enlightenment, the romantic movement, and the industrial revolution — not merely those of a few Universalists led by Ballou — transcendentalism and Universalism flourished as the only really vital religions for thinking men. But transcendentalism proved too intellectual for the masses, for most people could not understand what Emerson meant by the "Over-Soul" or by the experience of becoming "a transparent eyeball"; nor could many accept, if they understood, Emerson's idea that Jesus was not God, but a great prophet who taught "the infinitude of man." The other religion, that of universal salvation, had great meaning theologically; but once belief in universal salvation in the sense of everlasting life in some celestial abode in the skies became passé, Universalists lost the larger meaning of salvation for which theological terminology had been used.

History tells us, also, I think, that Christianity contained much of value that liberal Christians as well as orthodox Christians have lost. Today, we may say that Christianity was "Stoicism plus a legend" (Mark Pattison) encrusted with theological dogmas and formularies. Long ago, Unitarians and Universalists stripped away the theological dogmas and formularies of orthodoxy, but at the same time lost the poetry of the legend. Just what is the poetry of the legend liberally interpreted? We need leadership of the first order to express this to ourselves and to the world.

Our interpretation of the Christian element, as also of the other elements, in our religion, must depend upon our world view. What is it? Are we monists — truly *Uni*tarians, truly *Uni*versalist, truly *Uni*tarian *Uni*versalists? Or do we still cling to the old dualisms — good and evil, flesh and spirit, the natural and the supernatural, the sacred and the secular — so dear to the hearts of the Fundamentalists and the Neo-orthodox. Perhaps we are existentialists who find the cosmos ridiculous and language useless. I think not. As I see it, we are, in the realm of understanding (the lower reason), empirical pluralists, or multiversalists; but in the realm of the higher reason (intuitive faith), we are monists, or *uni*versalists. We find truth many-faceted, and in many respects the universe is to us experience of cross-currents and conflicting purposes. Yet though we are far from Panglossian optimists believing that "all is for the best in the best of all possible worlds," we do sense intuitively that forces, or impulses are at work eventually to resolve contradictions and nullify conflicts by continual effort toward cohesion, harmony, unity. This is not what we *know;* it is what we *believe,* that in which we have faith, that toward which we are bending our energies. Rational multiversalists, or pluralists, we are yet religious monists. Philosophy and religion are not the same.

Am I right when I say with Leslie Stephen (*An Agnostic's Apology* again) that "A religion is the synthesis of a philosophy and a poetry?" Stephen continues as follows:

> It [religion] is the product of a theory of the universe working in the imagination of a people until it projects itself into vivid concrete symbolism. It must have a double aspect, corresponding on one side to the conceptions which men have actually framed of the constitution of the world in which they live, and, on the other, embodying those conceptions in a shape capable of being grasped by the imagination and of serving as a framework to the profound but indistinct emotions which it suggests. The ordinary theological antithesis between faith and reason corresponds to the distinction. A creed must appeal to men's direct and intuitive perceptions as well as to their logical faculties. It must be capable of being presented dogmatically as well as proved by chains of syllogisms . . . But to convert a

philosophy into a religion, to give to abstract speculation the form and colouring which alone can bring it within reach of the ordinary understanding, is a task requiring the loftiest genius under the most congenial influences.

This, it seems to me, is the major task of our leadership today, under the congenial influences of consolidation; and it is the task we are to be continually faced with as we continually modify our conceptions in the light of new knowledge. Most men accept their religion, as they do their science, second-hand; they need intellectual leadership to give form and expression to it. In our past, liberal leadership saved us from "the Great Heresy" of orthodox Christianity and brought us where we are; today and in the years immediately ahead, we shall be looking to you Unitarian and Universalist ministers to lead us in our quest for the good life in a world of one humanity. If we all work together, we can surely form, not just a combination of Unitarianism and Universalism as they are today, but a vital religious fellowship such as the world has not known before.

THE REAL APOSTASY

(Addressed to Certain Traditional Poets)

You are the last, the very last, to seek
this Church for what it was. In Little Giddings
of the past, it once had winged the spirit, but
"the hyssop and the vinegar have lost
their meaning," the hanged man's role is now played out,
a spider webs the grey communion-cup,
a toad explores the empty christening-font;
and this is it — the grim Dark-tower end,
when even disbelief has gone the way
of legend sadly misconceived —
and not the faintest note of requiem.

With creeds that razed the Chapel of the Grail
we never can reanimate the dream;
so let's go find Prometheus and his nymph,
awaken Agamemnon from his sleep
beyond the Convent of the Sacred Heart.
The nightingales are singing, even though,
since Paul first stole the show from Dionysus
and routine Mass forsook Melpomene,
the Parthenon has lost another column,
the Attic stage its dancers and its song.
Inheritors of all the ages, come,
return the visit of the Magi and
revive the Apollonian tradition;
accept your invitation to the board
of Agathon, and with the Stoics, prefer
the Essenian Master and the Nazarene
to Gods Nicaean or of Antioch.
It may not be too late to clear again
your guilt-scarred Phoebus brows besmeared with ash,
ungenuflect, and rise up tall — before
the gloom about your Christian crucifix
obscures the deathless man you deify.

MEDITATION FOR AN ORDINATION AND INSTALLATION

Robert S. Wolley

The Rev. Robert S. Wolley is director of Extension of The Universalist Church of America.

THIS moment is precious — to be cherished for its meaning, and later its memory to be nurtured. This moment is a symbol, the seal placed upon a decision, a milestone set along the holy pathway of a life here dedicated to the serving of life. In this moment, a man publicly, courageously, sincerely steps forth from among his fellows to assume a sacred responsibility. Heretofore were his hours of doubts, his temptations, the whirlpools of conformity seeking to draw him away from the life of the prophet and the labors of the reformer. Doubts and temptations and timidity will assail him again and again, but in this moment he stands transcendent above them.

As a Universalist and Unitarian minister, his voice will thunder forth the ageless call of the prophet to righteousness, and if he stands over against society, it will be because of the deep commitment to truth and justice which burns in his soul. His hand will lie upon the ill and distraught with sympathy and charity because of his sublime love for the children of creation. His shoulders will be ever ready to burden the responsibility of reform, his mind ever alert to search out fact and truth, his heart always open to those who seek understanding and encouragement.

His portion will be liberally inundated with failure. He will know defeat and abuse and loneliness if he faithfully discharges his ordination vows. But his moments of success, the priceless uplift of spirit when his congregation rallies about him, the thankful smile of the aged or a child, the victories which will be; these and the knowledge that he labors at a sacred task will sustain him and renew his strength.

We of the congregation would consider our role in this moment. A man steps forth from our midst, a layman from the congregation, who by special training and temperament has chosen this calling. He will lead only in the degree to which we support him. He will speak truth from our pulpit only as we encourage him. Each act of ordination and installation is a time of rededication for us. We are all called to live according to our highest ideals, and the aspirations we voice for one are the aspirations of the congregation. We seek to make love and truth and justice real within us, also.

In this moment of happiness and high resolve, we each must give ourselves anew to the faithful discharge of our religious imperatives, that love, justice, truth and freedom may emerge the sacred possessions of all peoples.

Here lies the power of the liberal way — not in making the whole world Unitarian or Universalist, but in helping ourselves and others to see some of the possibilities inherent in viewpoints other than one's own, in encouraging the free interchange of ideas, in welcoming fresh approaches to the problems of life, in urging the fullest, most vigorous use of critical self-examination — ADLAI E. STEVENSON

Liberalism and A Catholic Leader

Theodore A. Webb

The Rev. Theodore A. Webb is the minister of the First Universalist-Unitarian Church of Haverhill, Massachusetts.

RELIGIOUS liberals have a unique task to perform between now and election time. We must clarify our essential values and make certain what are the values upon which our democratic society is founded. One of the values about which liberals will not dispute is the virtue of a pluralistic society with the State functioning as a balance wheel, respecting all who espouse favorite ideologies, but itself favoring none. Liberals, quite apart from doctrinaire answers they may have to questions and problems, share the duty of maintaining this freedom peculiar to democracies. If a Roman Catholic is elected President of the United States, liberals must intensify their role as guardians of liberties.

Liberals who adopt the role of guardian are not exclusively Universalist and Unitarian. They range all the way from liberals among the Conservatives to Roman Catholics such as Eugene McCarthy and John F. Kennedy. Liberals have it as their unique function to clarify issues beyond and above the emotional battle incited by prejudice on the part of Protestant and Roman Catholic bigotry.

Liberals must warn all denominations that, by their own definitions, they are all self-professed Christians; that to draw lines on sectarian bases as between Roman Catholics and Protestants is self-defeating. It would further the purposes of the dialogue which will ensue if Christians perceive themselves to be, not Catholics and Protestants, but members of a variety of Christian denominations, each defining its own uniqueness and its essential difference from others. "Protestants," for example, must not ask to be placated by the election to the vice-presidency of a "Protestant." The choice of a particular Protestant may be wholly unacceptable to a large segment, not only of the so-called Protestant element, but to members of the Roman Catholic denomination. A President and Vice-President, irrespective of their religious affiliation, must be chosen on ideational grounds, not theological.

It would be in keeping with the temper of sensible men, whatever their denominational allegiance, to examine values in society which preserve the State as a protector of all Christian denominations — and in fact, of course, all religious and non-religious bodies. Liberals, whether Presbyterian, Baptist, Roman Catholic or Universalist, must seek to preserve the entity which is the glory of our history, a liberal State — blind, as Justice is, to the color of skin or to the claim to particular "truth" of the various institutions of religion.

Candidates must measure up in their allegiance to the democratic standard of a pluralistic society. The place where Mr. Kennedy as a Roman Catholic must be challenged, or Mr. Nixon as a Conservative, or a Communist or Fascist if ever considered, is on this issue of loyalty to the principle of minority rights. If a candidate feels that his loyalty is to a "truth" or institution which would deny important privileges to majorities or minorities, such a candidate must frankly state this as his position. If by voting, the people, having a clear choice, wish to give up their vote, then, of course, the die is cast. Posterity, if ever it wishes to recover the privilege, must in all likelihood shed its blood to "buy" back the vote.

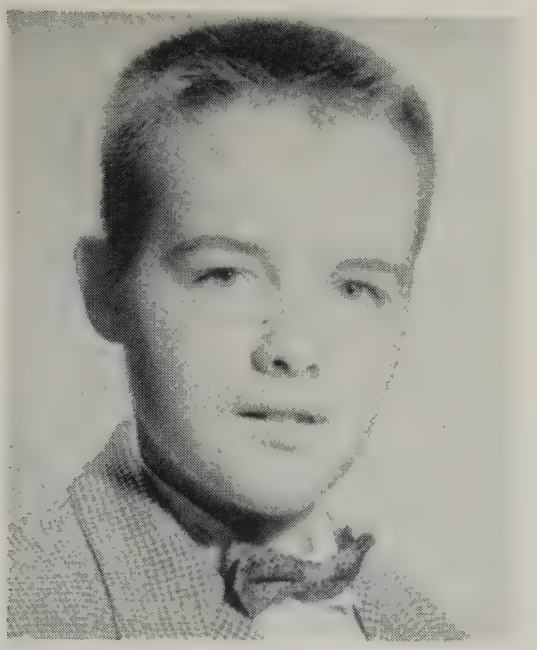
Were a pacifist to run for office, feeling he had a "truth" which must be legalized against the will of a majority, then he should make this clear and run on this platform. If a Roman Catholic runs for the office of President he must also make clear whether or not he is subservient to the special interests of his denomination, especially since his denomination, unlike many other Christian groups, is professedly anti-liberal and has taken an official stand to that effect. Within the definition of the Catholic's rejection of liberalism come liberal governments. The United States government belongs in the category of liberalism. Catholicism as a political organization is the mortal enemy of liberals and of liberal governments. From the liberal's point of view, this "enemy" of the State must be contained within the body politic nonetheless. Catholicism must, therefore, be contained. Liberals would preserve this precious heritage, called by Ortega y Gasset, "the right which the majority concedes to minorities and hence . . . the noblest cry that has ever resounded in this planet."

To make clear the position of a denomination is not to infer that all members of the denomination accept the definition or demands of the power bloc within the denomination, namely, in the case of the Roman Catholic, the hierarchy. Such appears to be the case with Mr. Kennedy. As to whether Mr. Kennedy in taking a contrary position can still remain a member of his denomination is not anyone's concern but his own and that of the self-contained body which has its rules for disbarment.

Once having determined that a Roman Catholic candidate is sincere and honest, we are left as liberals to continue the fight with anti-liberals, inclusive of those who will stand against their own denomination on this issue of liberalism. As liberals, we have an obligation to re-define the position of the enemy from time to time. There may well be pockets of defection. Where there are, we must re-draw the lines and welcome converts.

JUNIOR HIGHERS' IDEAS ABOUT WORSHIP

Richard Hood



In the first session of Camp Seabreeze, a Junior High Camp at Ferry Beach, Maine, Mary Mauzey, director of Religious Education at the Universalist Church in West Hartford, Connecticut, conducted a workshop in worship. In this workshop, we discussed our ideas about worship and put on chapel services for the campers. We think the outcome of our discussions may be helpful to ministers, as it contains the average Junior Higher's views on services in our Universalist Unitarian churches all over the United States. In this group we gave what we think was a frank opinion of our services, both their good and bad points. We also made several suggestions for improving worship services which are related to Junior Highers.

The following is a summary of our discussions:

I. *The Things That We Like In Worship Services*
   A. Stories with morals
   B. Humor injected into services
   C. Music — hymns as well as organ music
   D. Responsive readings
   E. Short services that are to the point
   F. True stories
   G. Candlelight services at Christmas Eve

II. *The Things That We Dislike In Worship Services*
   A. Services that are too long
   B. Words that are long and hard to understand — These words were used in Camp Seabreeze worship services and we did not understand them:
      a. Entity
      b. Infinity
      c. Aspiration
      d. Messiah
      e. Messianic
   C. Adults with bad manners (whispering before or during the service)
   D. Crying babies and noisy children in church services

III. *Suggestions to the Leaders of Worship Services*
   A. Have young people lead services at times
   B. Talk about the present
   C. Use your own thoughts
   D. If something difficult is read, explain it
   E. Have no conductor standing in front of choir
   F. Put expression into someone else's words as well as your own
   G. Have new hymns taught by having them sung as anthems on previous Sundays
   H. Have prayers that are concise
   I. Speak of foreign countries more often
   J. Be informal while talking
   K. Talk distinctly

We hope that this summary will stimulate thoughts for better worship services.

A NEW GLORIA PATRI ADAPTATION

Sheldon Christian

A GOOD Gloria Patri gives a lift to a service that is missed when the Gloria is absent.

I would like to offer a new adaptation of this very useful piece of liturgy, as follows:

Glory be to the Father,
From whom all Life and Love and Power descend;
As it was in the beginning,
Is now and ever shall be, world without end.

The "invention" is to be found in the second line. It sings along without any forcing of the syllables, and a rhyme is introduced which may be helpful in remembering the words. It was not my intention to reintroduce that which was to have been bypassed, but it will be seen that a vague suggestion of it has reappeared, but in a manner that is philosophically acceptable to liberals. Life proceeds, all will agree, from God (the "Father"). All will agree, too, that God expresses His Love for us through other gifts to us — His Son, Jesus of Nazareth, most of all. And all will agree that God's spirit of Good Will everywhere represents His Power at work in our world. And if not "all," surely a large majority, for whom glorifying "God" for these great gifts is "real."

THE WAY OF LIBERAL RELIGION

To outgrow the past, not to extinguish it;
To be progressive, but not raw;
To be free, but not mad;
To be critical, not sterile;
To be expectant, but not deluded;
To be scientific, but not live in formulae
that cut us off from life;
To hear, amidst the clamor, the pure
tones of the spirit;
To turn both prosperity and adversity
into servants of character;
This is to attain peace; this is to invest
the lowliest life with magnificence.

— A. Powell Davies

Salvation

The Rev. Albert F. Ziegler is minister of the First Universalist Church of Melrose, Massachusetts and president of the Universalist Publishing House.

Albert F. Ziegler

SALVATION has always been a key word in most of the religions with which we are familiar; so much so that we might term them salvation systems. It is their stock in trade; an answer to needs felt by man.

It has always been so, by the nature of man. Because man can see what he is and does, and can look beyond, he wants to move on toward that which is better. Sin and salvation are not artificial constructs of religious institutions; they are an expression of very natural feelings of man. Sin is the state in which he seems himself to be; salvation is the moving into the better state he imagines.

Throughout his history, he has tried many ways of "salvation." The ways failed; he tried others. Others failing, he tried still others. In a sense, man's religious experience has been a history of failures. Nothing served to bring man the perfection, the happiness, the plenty for which he reached religiously. But, in another sense, it has been a history of wonderfully stubborn faith. No amount of failure could discourage him. One way failing, he tried another; unendingly. It is a glorious fact that in all his experience of wrong ways, man never could abandon the conviction that somehow, in some way, he would achieve salvation.

And there remain today thousands of religions by which people, each in their own way, hope and work for salvation, for a moving out of the present state to a better one. They are salvation systems. Their methods range from the performing of rituals to naturalistic, very rational exercises. In our culture, we might say, they range from the ritualism of Roman Catholicism to the sophistication of the Unitarians. "Believe this creed" or "live by these moral standards" or "go through these rituals" or "do these good works" or "subject yourself to this way of life" or "way of thinking" and you will be saved, they tell us. With all their differences, they are one in this: they purport to offer the one way in which man can escape from his present unsatisfactory condition to a happy one; whether by ritual or by rationalism.

Which is right? Some promise rewards after death; this is difficult to disprove. We might ask why men continue to believe in these methods. Certain answers suggest themselves: 1) men must believe in some way; 2) these systems do seem to work to a degree; man does improve; 3) the systems actually do work in that they allay the fear of their followers that they may not be saved; but, alas, this is a fear that the religions themselves encourage. It is somewhat as if an unemployed doctor were to foster sickness so that he might have employment in curing it.

Man is in the position of Tantalus; what he wants is just beyond his reach. It may be that he fears, as Tantalus, that he will forever be kept from getting it. These religions comfort him, saying "only do this and you will have what you want." But it is a false promise. Man's achievement will never catch up with his vision. Heaven is a horizon; the perfection we see today will not satisfy us tomorrow. Man is so wonderfully made that his aspirations always go beyond his ability; and while he moves ahead he never reaches the end, his eyes are always on the horizon. But the fear that gives rise to this promise is false. The fear is that we will be frustrated, yearning in vain for the good we see; the fear, in orthodox terms, of being damned. If this were so we would grasp at any promise; and so most of us do; the most unbelievable and unproductive of religions all find some followers. But, it is not so; the fear is false. Just as it is man's nature always to see something better beyond, so is it his nature to move always toward what he sees. Nothing on earth, or above or beneath; nothing within or without man can stop him from moving toward that which he sees to be good.

As it is ordained that the acorn shall in its growing become the oak tree it holds within itself, so it is ordained by man's God-given nature that he shall grow always toward the image of good that is in his heart. This is what Universalists meant by the "no Hell" teaching; we need not fear, there is no damnation, there is no frustration. The creative will of God in us guarantees that.

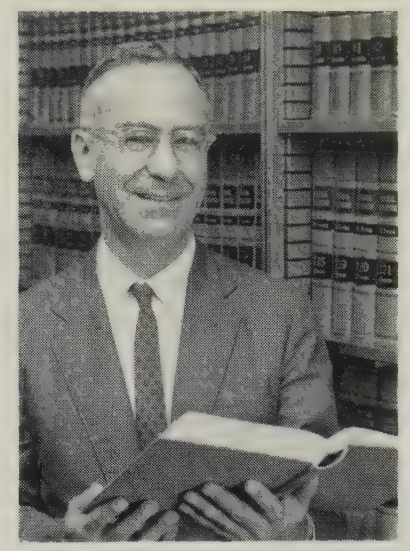
And, just as Universalism denies the need for fear, so does it deny the need for a system of salvation. Almost alone among the Churches, Universalism is not a salvation system; it does not purport to offer you the one true way of salvation, because you have never been in any danger of being damned.

What good then is the Universalist Church? People are so accustomed to Churches exploiting the fear of damnation that they think the only reason for a Church is to be saved by it. By these standards, does not Universalism undercut its own institution, commit suicide?

What is the function of the Universalist Church if it does not offer salvation? It provides the only influence in your life that unchangingly and unendingly exhorts you to know that you can and will reach the good you see, and go beyond it to a better good. In short, that you are being "saved" in every natural way of life. By its teachings, worship and fellowship, Universalism strives to give you an indestructible hope, a creative trust in yourself and in all around you. Where other influences in your life cause you to doubt and fear, we would have you be confident. Where other influences in your life ask from you, drain you, we would give to you, replenish you. While other influences would have you go their way, we would have you find your own way, and walk in it joyously.

We believe in you, because we know how well God has made you; we love you for the will of God that is in you. And, insofar as we are true to our faith, we strive to provide in our fellowship an atmosphere in which you will be accepted lovingly, without reservations; in which the best will always be expected of you, and in which nothing that you do or that can happen to you could ever cause us to close our hearts against you. This will not save you; the spirit of God in you is doing that. But, it will encourage you, inspire you, reassure you, and even assist you along the way in your reaching toward that which is yours.

The Rule of Law in the World Today



Lee Loevinger

Lee Loevinger, Associate Justice of the Minnesota Supreme Court since April 14, 1960, graduated from the University of Minnesota Law School in 1936 and was a member of the law firm of Larson, Loevinger, Lindquist and Fraser in Minneapolis to the time of his appointment. A member of the Minneapolis Unitarian Society, he occupied the pulpit of the Minneapolis Universalist Church on Law Day, May 1, 1960, speaking on "The Rule of Law in the World."

NEARLY all thinking people today are agreed that the rule of law is necessary both for the existence of civilized society and for the security and liberty of the individual. Man cannot live safely or happily in a state of anarchy. The notion that there is some ultimate millennial state in which government may wither away and man may live in a natural condition without any system of law or government is a mirage and a delusion. There has never been any such condition, and there is not the slightest indication that there ever will be. On the contrary, the whole course of historical development has been toward more complex forms of law and governmental institutions.

The values that we cherish, social, intellectual and spiritual, cannot exist save in an ordered society. The existence of order in society, in turn, depends upon the rule of law. Indeed, law and order have become so linked in conception that they have become virtually synonymous in this usage. Life, liberty and the right of the individual to pursue his own happiness depend upon the maintenance of a rule of law in the community. This was declared to be our belief and faith in the Declaration of Independence, which stated that governments are instituted among men to secure these unalienable rights.

The contemporary threats to both national and personal security, to individual liberty and to other social values arise largely — although not entirely — from the present state of international anarchy. There is, accordingly, a growing recognition among both the peoples and the leaders of the world that we require the establishment of the rule of law not merely within each nation but also in the world community. This idea has been stated in various forms by such diverse thinkers as President Eisenhower, the late Secretary Dulles, Secretary Herter, Senator Humphrey, Adlai Stevenson, Richard Nixon, Bertrand Russell, Pandit Nehru, Albert Schweitzer, Pope Pius XII, the Episcopal House of Bishops, the American Unitarian Association, and many others. The American Bar Association has sponsored the slogan "World Peace Through Law."

Unfortunately, the general consensus on the need for law is not indicative of a general agreement as to what constitutes law. Men have been discussing and debating the nature and definition of law for generations. Among the many theories of law that have been proposed or espoused we can distinguish these various ideas:

1. Law is the word of God directly revealed in divine pronouncements;
2. It is the reflection of divine wisdom revealed by man's reason;
3. It is a set of deductions from an eternal, immutable moral code;
4. It is the reflection of certain principles immanent in nature;
5. It is the embodiment of human reason itself;
6. It is tradition handed to us by the wise men of the past;
7. It is our present record of the wisdom of past ages;
8. It is a set of precepts derived from experience;
9. It is an authoritative statement of that which is right and just according to the conscience of mankind;
10. It is an expression of the general will of the people;
11. It represents agreements between men as to their relations with each other;
12. It is the commands of a sovereign;
13. It is a set of rules imposed by the strong;
14. It is the enactments of the legislative branch of government;
15. It is the body of court decisions;
16. It is the body of principles derived from or basic to court decisions;
17. It is a set of rules derived from observable social and economic principles;
18. It is an instrument of social control.

While there is widespread agreement that world law is a desirable objective, it means different things to different people. Without attempting the most refined philosophical analysis, we can distinguish at least the following basic categories of meaning with respect to the concept of world law:

A. World law means to some a general or universal recognition of and allegiance to the natural law, conceived either in the transcendental sense or as a positive or scientific order to be found in nature or some of its aspects.

B. World law is used by others to suggest a general or universal recognition of and adherence to some code of ethics or morals recognized as embodying normative principles of general validity but without any positive means of enforcement.

C. World law sometimes means a system of priniciples or rules agreed upon between the nations and states of the world, presumably in a set of treaties or agreements.

D. World law is used by some lawyers to mean general recognition of common rules of private or commercial law — a kind of commercial code good throughout the world.

E. World law means to some who use the term that there shall be a tribunal which has global authority. This may be a judicial tribunal — a world court — or an arbitral tribunal — a kind of international mediation board.

F. Finally, world law is taken by some to mean principles or rules of action authoritatively promulgated and enforced throughout the world.

It is a fair question to ask whether, in view of the differences among those who favor the idea, any achievement of an effective or significant world law is possible.

One answer certainly is that despite the continuing differences as the basis, nature, and even the function of law, we have actually developed an effective law within the national community. The differing views among philosophers and lawyers regarding the character of law have not been resolved. Nevertheless, we have established operative governments which have promulgated rules that are recognized as law despite the differences in viewpoint as to the underlying philosophy. Necessity has led us to the acceptance of law within the national community. No reason is apparent why we cannot do the same thing within the world community. This will necessarily mean a compromise of some of our ideas — for we differ even among ourselves in each country. We can secure the widest agreement only on the basis of the minimum scope and function of world law.

Most assuredly this will not satisfy all of those who today espouse the idea of law in the world. There are many who sincerely believe that we must not only have world law, but that it must be based upon a system that will secure justice, in their conception of that ideal, to all men throughout the world. These people believe, in somewhat differing detail, that it would be wrong to seek or accept a system of world law which did not promise to forestall further outrages in South Africa, to aid the underprivileged and starving masses of Asia, and to free the enslaved everywhere.

To say that the achievement of world law cannot wait upon the ability to reach these ends is neither to condone injustice nor to surrender the hope of righting such wrongs. It is unrealistic and unreasonable to expect a system of world law to emerge fully developed from the womb of history or the chrysalis of thought. Our own law did not have such a birth nor has any legal system of which we have record. Indeed, it may be wise to recall that when the American Constitution was written and ratified, slavery was an existing institution under the Constitution, and was implicitly sanctioned.

Such a compromise is not a bargaining with moral values, but rather an effort to achieve a situation in which we can continue to seek and serve moral values. Until we have some assurance of basic world order sufficient to insure security, the efforts to feed the hungry, free the oppressed, and inculcate a spirit of tolerance for all men are likely to be neglected while a desperate world concentrates on its own survival. In any democratic society, all law is necessarily a compromise. A dictator may, in some circumstances, impose very nearly his own ideas upon a community. However, in a community in which freedom of thought and expression is permitted, it is inevitable that men will have such varied ideas that compromise becomes essential if there is to be any effective social organization. Thus, we must seek the least common denominator of world law that will achieve the immediate goal of peace and order.

At the same time, we must be sure that discussions of world law are concerned with a concept that is adequate to achieve these immediate objectives. It is fairly apparent by now that reliance exclusively upon religious, ethical and moral principles is not in itself adequate to insure peace, freedom and security in our time. So far as a common commercial code for the world is concerned, this is most assuredly desirable and may contribute to world trade and greater international understanding. Clearly, however, it does not meet the contemporary need for a means of maintaining world peace and order. Systems of treaties or agreements are effective only to the extent that there are efficient sanctions, moral or physical, for their enforcement.

Thus, as we analyze the statements of world leaders and thinkers in the light of the prevailing concepts of law and the inescapable necessities of our time, it seems that there is a seeking for a world law in the sense of either an effective world tribunal or a system of generally enforceable and enforced rules of conduct for nations and men, or both. Differences in views now seem to be mainly differences as to the order in time and the steps of development. These are practical questions which must be worked out by political leaders on a pragmatic basis, keeping in view the necessity that the institutions developed be adequate to the immediate need of the times.

Ultimately any law that is to find general acceptance must serve the basic values of morality; and the morality and conscience of the people must furnish the foundation for such law. Thus the divergent views of law come to have a common focus, and law and religion come to serve a common end. This is the preservation of a moral order of society that is hospitable to the innate heterogeneity of man and in which every individual has freedom for his own physical, intellectual and spiritual growth.

THE ASPIRATION OF A FREE MAN

I do not want a kingdom, salvation, or heaven; what I want is to remove the troubles of the oppressed and the poor.

I do not want my house to be walled in on all sides and my windows to be stuffed. I want the cultures of all lands to be blown about my house, as freely as possible. But I refuse to be blown off my feet by any. I refuse to live in other peoples' houses as an interloper, as a beggar or a slave.

— Mohandas K. Gandhi

Religious Education

THE BOOK IS NOT THE COURSE

IN no area of education are resource materials more important than in the teaching of religion. The less specific and detailed the content one wants to teach the more need there is for extra materials of all kinds. Even in arithmetic, with its definite methods and materials to be taught, there are all kinds of extra things needed for learning: flash cards, arithmetic games, "hundred boards," — all the audio-visual aids that can be devised. How much more important these things are in religious education!

The New Beacon Series is based on the theory that the book is not the course, the book is a starting point, it is a source material, it will stimulate the interest of the children. But beyond the book there are many things that are needed, for no book can take into account the special needs of a particular group of children, or the unique interests and capacities of a particular teacher. It may be that what in "the book" is the first three sessions, will become the work for a whole quarter of the year; or on the other hand, it may turn out that the first half of "the book," being already familiar to the children, can be quickly reviewed leaving almost the full year to cover the remaining material. This is a distinct advantage if one has collected as many resources as possible.

What are these resources?

One resource, always of great value, is *other* books. The Division of Education revises as often as possible its *Supplementary Book List,* an annotated bibliography of many of the fine secular children's books which touch upon the same areas and problems as our curriculum books do. Books can be borrowed from a library; parents can be persuaded to contribute books to the church school; in one of our churches each child celebrates his birthday by presenting a book to the church. If one is teaching *Martin and Judy* to the youngest; or is teaching *Beginnings* or *Miracles* (or any other course) the presence in the classroom of a wide range of books is stimulus for the children to read them. If some are "easy" and others are "difficult" it helps take care of the range of individual differences; if all are interesting, it will go far toward building enthusiasm. The greater the knowledge, the sounder the discussions and the more effective the teaching. For real teaching is a sharing of knowledge, knowledge that teacher and child have each gained for themselves.

Another resource is films and film strips. Again the *Division of Education* has a catalog of materials available from the Division for rental. This is the *Visual Aids Catalog.* There are many ways to use these materials: they can supplement the class discussion; a small group of children can study the film or film strip and then discuss it with the class before the whole group views the material; they can be a basis for worship services; or they can be the meanings of introducing or summarizing a unit of work. Here plans need to be made ahead so that the particular motion picture, filmstrip, or slide-set will be available the day you want to use it!

Pictures are another resource. The teacher, who knows at the beginning of the summer what course he or she is going to teach will find that over and over again pictures appear in magazines or newspapers which can be cut out, mounted, and filed away for use when they are needed. But, if one waits until the week before the material is going to be used, it somehow seems that every available picture is for last week's, or last month's, lesson! A growing picture file, kept at the church and contributed by all the teachers, perhaps cataloged by an interested adult as his service to the church school work, can be an invaluable aid to the whole teaching staff.

People are a resource. If the teacher talks among friends, both in the church and in circles outside the church, about the material contained in the course that is to be taught it often comes as a surprise (and a pleasant one) to find how many people there are who have an interest in the subject matter, not only an interest, but materials that will add much to what one is trying to teach. The objects that Uncle Charlie brought back from India; the things your neighbor collected on a visit to the Holy Land; the beautifully arranged rock collection in Aunt Lily's attic for lo these many years; all of these are things people are glad to have used if only they know that someone has a use for them. They lend a sense of reality to the material taught. Sometimes the people will come with their things, adding a personally involved element of excitement to the objects the children are seeing, handling, and talking about.

Museums are a resource, a resource that demands careful advance planning. The teacher needs to visit the museum first, know what exhibits they have, decide what relates most closely to the material being studied (and finding out where the toilets and drinking fountains are located). Then the children know beforehand what to study in order to understand what they are going to see. What is viewed from a background of knowledge will be understood and remembered. It is this kind of museum trip that leads to enthusiasm and study after the trip is over.

Most of all, one's own religious faith is a resource. This is the resource without which teaching in religion can scarcely be done. For only part of what we teach to children is imparted through the medium of words, ideas, knowledge, details. The equally great part of teaching is the enthusiasm which the children feel and find contagious; the interest that children share because it is genuine; and the conviction that this is important which the children sense when it is something that *is* important to the teacher. If our wonder is aroused, if our faith is made strong, these things do not need verbal sharing with the child.

Indeed, the book is not the course; nor is the collecting of resources the teaching. Teaching is the common sharing of interest in a subject matter genuinely important both to the teacher and the children. If it is such a sharing, it becomes an adventure into religion which can have real value for all who are concerned with it.

So, if you have already chosen the courses for your curriculum, or the specific course that *you* are going to teach, go the further step that will make teaching a joy.

— DOROTHY T. SPOERL

Elaine Swide | Heidi Keller | Lucille Smith | Marjorie Banks

Service Committee Staff Members Begin Work in Germany and Jordan

Elaine Swide began full-time work at the Home for Refugee Mothers and their babies, located at Musberg in South Germany, on September first. Later in the year, Miss Swide will work for your Universalist Committee at the Spofford Children's Hospital in Arab Jerusalem, which has historically served refugee children of both the Christian and Moslem religions.

Heidi Keller began work as the Universalist representative in North Germany serving first in the Bremen Neighborhood House as well as overseeing the distribution of clothing and other supplies sent to refugee camps in the North.

Lucille Smith will arrive September 27 at Bir Zeit College, Jordan, to answer the request of His Excellency Musa Nazir (Foreign Minister) for assistance in training teachers in the use of modern curriculum aids and techniques.

Marjory Banks will work with Miss Smith and also supervise the distribution of clothing and other articles shipped to refugee camps in Lebanon and Jordan by your Service Department.

ARAB FRIENDSHIP OFFERING AND PROGRAM SUGGESTED FOR NOVEMBER 13, 20, 27

The annual fall *Friendship Program* prepared by your Universalist Service director for use by church schools, youth groups, and the A.U.W., will feature the Arab country of Jordan.

A packet of materials containing the following items has been mailed to ministers and church school superintendents:

1. Articles on The Cultural Heritage of the Arab World
   a) crafts c) art
   b) music d) mathematics and astronomy
2. Descriptions of how the Christian Arab celebrates Easter and the Moslem Arab — the Ramadan
3. Arab food recipes for those who wish to set up an all-parish Middle East Supper
4. Folk tales from the Arab World
5. The Arab World — Birthplace of Judaism, Christianity, and Islam
6. Extracts from the UNWRA report on the Palestinian Arabs being cared for by the United Nations
7. SPECIAL PROJECTS needed by our workers such as clothing; educational supplies, visual and audio aids, etc.

Program Aids available from your Service Department include the color filmstrip, "The United Nations at Work in the Middle East," music of the Middle East; UNESCO Color Cartoon for small children on the Fables of Iran.

It is suggested that the Program be planned for use in the church schools for the Sundays of November 13, 20 and 27, which includes Thanksgiving Sunday.

In assigning three of its volunteer staff workers to the Middle East country of Jordan, the Universalist Service Committee seeks to create *Bridges of Friendship* without choosing "sides" in the political and partisan issues of the area. For Universalists who *"Avow Faith in the Supreme Worth of Every Human Personality"* there are no "sides" to choose, but only persons — children, youth, and adults with physical and psychological needs which must be met. We believe it to be our Universalist responsibility to demonstrate our practical concern for and faith in persons by meeting human need wherever it exists in our world without any strings — political, religious, economic, etc. attached.

Through the Arab Friendship Program we seek, therefore:

1. To demonstrate our practical concern for the needs and problems of Arabs, both Christian and Moslem, who live in Jordan
2. To acquaint our children, youth, and adults with the cultural heritage of an area that spawned the birth of three great world religions — Judaism, Christianity, and Islam.

— Dana E. Klotzle

OUR UNLIVED LIVES

THE children of one of my friends recently asked him for "wishing stones." They had read about such things. Their father listened and explained that wishes cannot be met unless one knows what he wants. But the youngsters insisted on stones to hold in their hands, so they went on a walk to find some. They came on likely ones and played with them for an hour or so, then dropped them for other things. There seems to be something in the nature of life that gives us what we ask.

We Unitarians and Universalists have been making great affirmations about understanding between the faiths of mankind. We have recognized the problem of community as the major issue of our time. We have seen how the way to peoples finding one another is blocked by the walls religions have erected. And we are not alone. In the May number of the *Christian Century,* for example, the dean of Mount Holyoke College, Deane W. Ferm writes, "Christianity, if it is to function significantly in the coming world community, must de-emphasize its claim to uniqueness in favor of world universalism.

"We no longer believe that every race is superior — we believe that there is a common bond of humanity that unites all men . . . the same is true with respect to religion."

Some among us, however, are expressing concern over a "wishy-washy" liberalism with no power to win the spirits of men. There is something significant in what they say. A liberalism which skims the surface is as irrelevant as a creedalism which divides mankind and has little to offer the modern world. "The particularity theme in Christianity will accuse the universalist of watering down the true faith," says Dean Ferm. "We cannot be religious in a vacuum. Religion, like flowers, needs roots. But the roots of all religions are nourished by the same life-giving and life-sustaining elements."

The universalism we need is one of depth. Unless we meet men where they live and hunger, we shall miss the point of our message altogether. We do not find God or the meaning of life by looking up the definition in a dictionary. Religion is not primarily a matter of facts, but of meaning. When we experience meanings, we discover a way of finding one another. What unites us is not our history, but our humanity, the longing of our human hearts. Life calls upon us not to know the truth, but to inwardly actualize the truth, not to know about man's need for love, but to be love.

What is called for is not a new "ism," but a new questing. Genuine religion flows from our inner lives. We shall plan for our organization, staff our committees, provide for the structure of our churches, but the issues which determine our usefulness as a religious movement are under the surface. Unless we inwardly awaken, our pronouncements about faith and freedom and morality will be empty.

The bread of life is before us. If stones are what we want, these are what we shall get.

ELMER GANTRY

I WENT to see Hollywood's version of *Elmer Gantry* last week. If I remember correctly, I was a freshman in college when I read the novel of Sinclair Lewis about the hypocritical minister who joined the camp of mass-minded revivalism we have come to know as "the old-time religion." I was curious to know what the film-makers would do with that famous story.

In the book, Elmer was an exaggerated caricature. In the movie, he is loud and coarse and cheap, but he is at least believable. Burt Lancaster gives a convincing performance as Elmer, the expelled theological student who joins Sister Sharon Falconer, an unordained revivalist who is sure she carries the word of God to mankind. Sister Sharon longs for a tabernacle, which she finally achieves but dies in a fire destroying it. In the film, her death affords Elmer a glimpse of some deeper meaning in religion. When he is offered another revival tent, he quotes Paul, "When I became a man, I put away childish things."

I was prodded to see the film even more by the reviews of some members of the Protestant press. One minister is reported to have said that Protestantism is strong enough to take such films as this. But the Protestant Motion Picture Council called the characters "spiritual delinquents" and asked, "In these days of trouble for our nation and for our civilization and when integrity is our deepest lack, why this tarnished image of religion or this denigration of respect for Christianity?" Another editorial speaks of the novel as "a nasty piece of fiction" and the film as a "studied conspiracy," "disgusting exhibitionism," an "insult to Americans who believe in free religion." "Who is behind this scheme to bring it out when the religious question will be troubling this country?" "If this filthy mess comes to your town or community, have the courage to talk turkey to the theater owner or manager."

Why is it the Protestants feel so threatened? Is the validity of religion so dependent on the image held before the public, or on the fantasy of religion we hold in our own minds?

We need this kind of mirror to reveal our religious emptiness and the irrelevance of what we call faith to what is happening in human lives. I've counseled with enough people, ministers and laymen, to know that something like this conflict between what we profess and what we live is going on in the soul of modern man. I am not thinking about Elmer Gantry, but about Joe Smith. He feels there must be something in religion, but he doesn't understand it and he's not quite sure how the high sounding moralisms gear in with his everyday existence. He is even less sure about anything like spiritual reality.

The Gantrys are marvelously vulnerable targets. But what about ourselves? The newspaper reporter who accompanies Elmer doesn't believe in any of the fundamentalist doctrines, but he is just as bewildered about the significance of religion.

Elmer Gantry is no picture for the tender minded. It is intense, dynamic, brutally frank and controversial. Some degree of inner security is required to accept such shattering of religious conformity, but we shall not get a genuine sense of religion until we start being honest with ourselves.

What's Happening in Stamford

Robert A. Dearth

Robert A. Dearth is chairman of the Board of the Universalist Church of Stamford, Connecticut.

THE Stamford, Connecticut, Church serves as the liberal voice in a New England community, at the same time being closely lined with the national and international importance of New York City — an hour away.

This double exposure has helped make life interesting for this church — kept it growing over the past four years — ever since the Rev. John Farmakis accepted this church's call.

An example of the importance of being in New York's "back yard" is the outstanding success of the Adult Education Program headed this year by Mrs. Charles Duell. Under Mrs. Duell's guidance, Stamford members, and the general public, too, were privileged to hear top representatives of the new nations of the world.

Where did they come from? The United Nations, of course — a readily available source of experienced authoritative experts. The series was moderated by John H. G. Pierson, Special Consultant to the United Nations, and featured people such as Mr. H. M. Sharif, U. N. official from Indonesia; Mr. Mohamed Warzazi, Moroccan Consul General in New York; and Mr. Y. B. Turkson, Executive Secretary, Independent African States.

Most thrilling was the fact that a nearby Connecticut town, New Canaan, heard about the series and its high school recommended attendance for students in World Events. Almost the whole class attended, taking notes, and getting scholastic credit for the course!

In the discussions that followed the talks, members of the Stamford Church and others really enjoyed the opportunity to ask questions — many of them controversial — of the speakers.

Publicity has flourished because the church has had something to talk about. Ranging from the visit of our General Superintendent and his lovely wife, Dr. and Mrs. Giles, to the comments of the U. N. representative of Ghana, every effort has been made to tell the community about the busy, important activities of the church.

From politics to philosophy is not as great a jump as one might believe, for many religious liberals and Stamford Universalists got used to it last year. Many members found the Adult Education Series on *The Meaning of Human Existence* challenging, modern and expertly handled. From hints of existentialist philosophy on Sundays to a study of the various exponents of its changing concept, Stamford people got a comprehensive idea of how some people in this world — who influence others — look at the meanings (or lack of meanings) in life. The thinking of Kierkegaard, Nietzsche, Dostoievsky, and Jaspers were led by Dr. Engen Kullman, visiting professor from Basel at the New School for Social Research.

The Stamford Church takes its liberalism seriously in local matters, too. After all, the practical benefits, study, research and discussion are in the implementation of ideas in daily living.

Fully aware of its responsibilities to the people of Stamford and Connecticut, the church opened its doors to the Puerto Rican Association for social use. Under the leadership of church members, Mr. and Mrs. Arthur Jette, these people — many of whom speak almost no English — found a social home and friendliness at the Stamford Church. Obviously, the cultural heritage of Puerto Ricans almost automatically makes them strict Roman Catholics, but the Stamford Church feels it should extend to these people all the consideration possible as they represent currently an isolated minority in Stamford.

The matter of non-discrimination in housing is of much concern to Universalists. In March of this year the church opened its doors to Algernon D. Black, chairman of the National Committee Against Discrimination in Housing. Following the Connecticut Universalist Convention which was held in Stamford this year, a large newspaper advertisement was placed and paid for by the Social Action Committee of the church, advocating the ending of discrimination against all minority groups.

The Stamford Church, too, offered and actively supported resolutions at the Connecticut Convention on birth control, anti-discrimination, international affairs and atomic-disarmament.

This is the kind of year Stamford has had — a church which four years ago was reduced to about thirty active members and which now has five times that many. It looks to the future for even bigger, fuller programs for its active adult and LRY groups.

As with many other churches, the influx of young people to the church school has been so heavy that even the made-over classrooms in the parsonage were inadequate before the paint was dry. Arrangements have been made to use the nearby Stamford Day Nursery; but still the children keep coming . . . a good sign of growth but a real problem for the Religious Education Committee.

As with many churches of its age and maturity, the Stamford physical plant — the sanctuary itself — has had to undergo costly and extensive repairs. These have been accomplished under the guidance of Altar Williams and Al Hornick. A further major repair activity was the complete overhaul of the old — but unique — organ. Finding someone who knew how to repair this very old instrument was the biggest problem. After careful search for over a year, a man was found who had learned the trade from his father and the job was done. It took months of doing and church music for many Sundays was with piano and/or violin. When the job was finished it was worth the wait. A concert was held really putting the instrument through its paces — even the Music Committee was pleased!

Stamford is proud of its heritage yet proud of not "living in its past." It is having a very healthy present and looks forward to a bigger future because its people are anxious to live their liberalism. They welcome the new merger with the Unitarians and will welcome those new people who will now feel closer to Stamford's liberal church.

Association Of Universalist Women

16 Beacon Street, Boston 8, Massachusetts

VOICES OUT OF AFRICA

"Truth has no special time of its own." If we believe in a world large enough to hold both "black" and "white," the time to act is now.

In various forms and occasions, this is the message coming from all who have felt the impact of upheaval and surge in Africa. Though the cry is directed into Africa, it is also with equal strength directed outward to the nations of the world and the deaf ears of the billions. The United States is looking for a "missing purpose." If our purpose be more than prosperity and the spending of "disposable dollars" on the ever-increasing "disposable time," we might do well to open our ears to the bombardment of these messages.

The voices are various — warning, questioning, counseling, shouting, whispering. Says Adlai Stevenson in a recent article in Harper's:

Above the level of direct economic and political interests, "Africa presents to the world a potent moral challenge — possibly the clearest and most arresting in the world today. Everything that Africa is or hopes for has been created under the impact of the West. . . . To finish the work well . . . demands more effort and more help and generosity than have yet been given. But to finish it badly would mean that Western man, coming to the most innocent of all the continents, would have achieved nothing there but the destruction of the old gods and the frustration of the new." This is the voice of a thoughtful, appraising American, challenging the conscience of the West.

There is the insistent, prideful voice of Africa's new leaders:

"Is it really necessary for us to justify our demand for freedom?" asks Tom Mboya, Kenya's young and dynamic political leader. "If so, to whom are we accountable and by what and whose standards are we to be judged?" There is the tolerance and perspective of Tanganyika's Jules Nyerere, who has recently termed the Europeans who decide to stay on as future citizens,

"the new tribes," as against Africa's indigenous tribes. There is the showmanship of Kwame Nkrumah of Ghana who is in the news all the time. His is the voice of Pan-Africanism. "The independence of Ghana will be quite meaningless unless it is linked with the emancipation of the whole continent."

There are the voices talking back to Africa, counseling patience: "Secure your own country for democracy and stability before you try to rouse a whole continent in what you call Pan-Africanism. Begin at the beginning." The white man, turning in desperation from the old patterns of paternalism proclaims, "I no longer call you my sons, the time has come to call you brethren." An Englishman speaking of the good which had been done by the British colonial administration, adds fairly, "On the other hand we British tend to take things too much for granted. We think our work is finished when we grant your people independence. It is then our work begins." And the reply of the educated African that in his opinion the success of the western world in Africa depended on whether they were as good at being friends now as they had been at being masters.

There are the voices of the urban African of the locations, speaking through "Drum," a monthly magazine for Africans, published in Johannesburg. Says its editor, "The most important thing is not to become embittered. Bitterness enters the eyes and keeps you from seeing the full story. It turns you away from the people you have to reach."

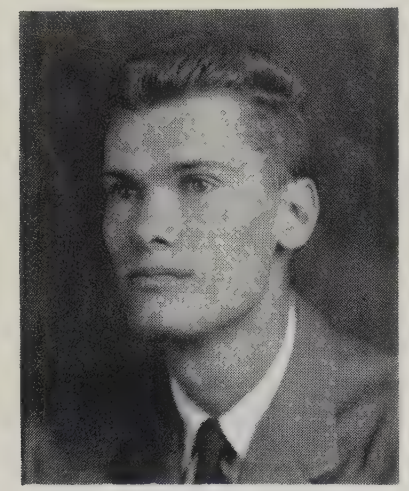
New collections of contemporary African writing speak to us through original stories, poems and songs ranging from quiet Oxford accents to noisy tribal chants and a strange private language which is evolving out of a combination of the English language and the ancient African form of indirect communication, through folk tales and proverbs. "Give me back my black dolls" is the beginning of a poem by an African poet, Leon Damas, reflecting the determination of African intellectuals to go back to their own roots and discard the surface teaching of the West. And rethinking the same line, the self-consciousness in the plea "give me back my black dolls" indicates how far removed they have become from their tribal origins. The education and influences of nearly all the African writers have been mostly Western. Relapse into primitive conditions is not possible, since the population is so much bigger and the land so much poorer than before the white man came. But still from the nearly-tribal African of the location there is the song the Zulus, exiled from their lands, sing about the pass laws, which ends with the cry, "we mourn for our country."

The voices from Africa are a multicolored impression from a continent of varied problems and muddled, groping solutions. Norman Cousins in his recent book, *Dr. Schweitzer of Lambarene* says that, "most troubling of all is the feeling I get that more and more people are losing interest in any moderate approach. . . . Just in the process of existing, whether you are black or white, you find yourself being pushed toward the extremes."

It is unsafe to generalize about Africa. The future is not very clear, the balance will be uncertain and the choice delicate. But the challenge is unmistakable. To the extent that this is recognized, to the extent that we make ourselves ready to invest in the human potential, this nation shall not be empty of vital purpose. Alan Paton's plea for his own people of South Africa is also our plea — " I pray we shall not walk arrogant, remembering Herod whom an Angel of the Lord struck down, for that he made himself a god." Is not our God more than the image of Prosperity? — E.P.G.

News of Churches and Church People

PARKE NAMED TO ST. LAWRENCE FACULTY



The Rev. David Boynton Parke, pastor of the Peterborough (N. H.) Unitarian Church, has been named to the faculty of the Theological School of St. Lawrence University. He will begin his teaching duties in the field of church history in September.

A native of Buffalo, Mr. Parke has been minister in Peterborough since 1955. He is a graduate of Antioch College and Meadville Theological School and was ordained to the Unitarian ministry in 1956.

He was founder and first president of Monadnock Community College, an adult education institution chartered by the State of New Hampshire in 1958, and was twice chairman of the Monadnock School of Religion. He is editor for the Unitarian Historical Society and has done writing in the field of religion. Among his published works are *Unitarianism at Antioch College, 1853-1953; From Heresy to Freedom,* an article appearing in the Unitarian *Register;* and *The Epic of Unitarianism,* published in 1957. A paperback edition of the latter work will be published this fall.

Mr. Parke is the son of Mr. and Mrs. Robert Parke, Irving Place, Buffalo. He is married to the former Avis-Ann Strong of Boston.

The Parkes and their three children will move to Canton in August.

YOUTH AND CONSOLIDATION

WHEREAS Liberal Religious Youth has worked diligently for the consolidation of the American Unitarian Association and the Universalist Church of America; and

WHEREAS Liberal Religious Youth expresses its enthusiastic support of the recent decision calling for the consolidation of the two denominations by May, 1961, into the Unitarian Universalist Association; therefore

BE IT RESOLVED that the 1960 Continental Convention of Liberal Religious Youth meeting at Grinnell College, Grinnell, Iowa, June 26-July 3, go on record as indicating its concurrence in the action of the American Unitarian Association and the Universalist Church of America, leading to the formation of the Unitarian Universalist Association, and instruct its secretary to transmit its greetings and congratulations to the President of the American Unitarian Association and the General Superintendent of the Universalist Church of America, to the Chairman of the Joint Merger Commission, and to the Chairman of the Board of Directors of the American Unitarian Association and the President of the Universalist Church of America.

BREAKFAST CLUB

At All Souls' Unitarian Church, Tulsa, Oklahoma, the Rev. John D. Wolf, minister, discussion groups met Sunday mornings through the summer for coffee and rolls and a lively, informal everybody-get-in-the-act session. Discussions were held on *Labels, Tranquilizers, Election Year Politics, Law and the Profits, Theories of Human Civilization.*

MURRAY GROVE FUND

Elsie L. Layer, chairman of the *Birthday Party,* a fund for which money is raised each year for the upkeep of Murray Grove, reports that this year's contributions total three hundred dollars.

SERVICE AT PARKER'S GRAVE

The memory of Theodore Parker, noted Unitarian minister and reformer, was honored by three representatives of the world's religious liberals in a special service August 1 at his grave in Florence, Italy.

Dr. Ernest W. Kuebler, president of the International Association for Liberal Christianity and Religious Freedom (IARF); the Rev. H. Stewart Carter, representing the secretariat of the IARF and the British General Assembly of Unitarian and Free Christian Churches; and the Rev. Edward A. Cahill, director of the Department of World Churches of the American Unitarian Association, participated. They went to Florence especially for the service from Paris, where they attended the annual meetings of the IARF Executive Committee.

Dr. Kuebler read the service, consisting of a part of the 1910 service at the Old Music Hall in Boston commemorating the 50th anniversary of Parker's death and the "beatitudes." Parker left instructions that only the "beatitudes" be read at his funeral.

The American consul in Florence helped to make arrangements for the service. Only a few cemetery employees witnessed it.

Parker's grave is in the Old English Cemetery where a number of great English poets are buried. His name is listed on the gate among notables buried there.

Mr. Cahill reported that Dr. Theodore de Luca, Unitarian minister of Somerville, Massachusetts, placed flowers on the grave last May 10, the 100th anniversary of Parker's death.

PERSONAL

The Rev. Bernard Clinton Ruggles and Rowena Fay Godding of Arlington, Mass. were married, July 24, in the Universalist Church of Malden, Mass., the Rev. Richard Knost officiating. Mr. Ruggles is the minister of the Universalist Church in Oakland, California.

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NORWAY MINISTER

The Rev. Ida M. Folsom is to serve as minister of the Universalist Church, Norway, Maine, this year.

SUMMER FESTIVAL

The United Universalist and Unitarian Church of Mukwonago, Wisconsin, invited all area liberals to join them for the fifth consecutive year in an informal Midsummer Festival. The Rev. Max Gaebler of the First Unitarian Society of Madison, Wisconsin, delivered the sermon. The Rev. Frederick Ringe, minister of the Mukwonago Church, conducted the worship with the assistance of the Rev. Paul Bicknell of the Universalist Church of Elgin, Illinois and the Rev. Alan Deale of the Church of the Christian Union (Unitarian) of Rockford, Illinois. The offering was given to the Channing Murray House, our University Student Center in Madison.

Following the church festival, all were invited to remain for the community picnic and parade, at which for the second successive year, the Mukwonago Church School was awarded a prize for its float depicting world religions under the title, *Truth Is One.*

IARF CONGRESS

A preliminary program for the 1961 congress of the International Association for Liberal Christianity and Religious Freedom (IARF) was announced by members of the organization's executive committee following a meeting in Paris, France, during the summer.

The congress will be held in Davos, Switzerland, August 8-13. The theme will be *The Unity of Mankind in a Divided World.* Speakers will be drawn from Asian and African countries as well as from European and North American.

The Rev. Edward Cahill, director of the Department of World Churches of the American Unitarian Association, and Dr. Ernest Kuebler, president of the IARF, visited Davos during the summer to inspect arrangements for the coming congress. Mr. Cahill reported that "Swiss liberals in the area, as well as the Chamber of Commerce and appropriate civic bodies, are prepared to welcome us with open arms for the Congress."

Three major addresses on the theme will be delivered: *Our Approach to the World Community, How Do Asia and Africa See the West,* and *How the West Sees Asia and Africa.* The keynote address will be on *Issues of Living in a Divided World.*

Panel discussions will be led by members of the IARF executive committee and secretariat. They are:

Food and Population, A. F. Leemans, Holland.

Rising Tides of New Nationalism, Rev. Stewart Carter, England.

Race and Color, Rev. Edward Cahill.

What Is Happening to the Family, Dr. Ernest Kuebler.

Religious Values and Technology, Dr. Here Faber, Holland.

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Church School and Adult Group	10 a.m.
Worship	11 a.m.

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OBITUARY

JOHN MADISON FOGLESONG

The Rev. John Madison Foglesong, Daytona Beach, Florida, and Chautauqua, New York, died August 3, in the New England Baptist Hospital, Boston, Massachusetts, after a short illness.

He was born August 11, 1884, in Lewisburg, West Virginia. He had been affiliated with both the Universalist and Unitarian denominations for thirty-eight years and served parishes in Bryan, Ohio; Minneapolis, Minnesota; Grand Rapids, Michigan; Providence, Rhode Island; Wayland and Sudbury, Massachusetts. He was in charge of the Universalist-Unitarian House in Chautauqua, New York for sixteen years and lectured there for the Women's Club, and conducted courses for the Religious Department. He retired November 1950 and has since resided in Daytona Beach, Florida. He leaves his wife, Grace Conner Foglesong of Daytona Beach, one daughter, Mrs. Donald T. Snow, Jr., and two grandsons.

A memorial service was held Sunday, August 7, in the Chapel of the First Parish Church in Weston, Massachusetts, with the Rev. Miles Hanson officiating.

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For information address:

BENJAMIN B. HERSEY, *Dean*

Tufts University
Medford 55, Mass.

The Georgia Universalist Convention of Churches assembled in Rockwell Church, Winder, Georgia, August 6 and 7, elected the Rev. Argyl Houser executive secretary and editor of the *Universalist Herald*.

UNIVERSALIST CHURCHES — WHEN IN OUR TOWN — WORSHIP WITH US

CALIFORNIA

Pasadena — 11 A.M.
300 South Los Robles Avenue
Dr. Harmon M. Gehr

CONNECTICUT

Bridgeport — 11 A.M.
(Stratford Section)
96 Chapel Street
Rev. Albert F. Ciarcia

West Hartford — 9:15 and 11 A.M.
433 Fern Street
Dr. Wallace G. Fiske

MAINE

Bangor — 10:30 A.M.
120 Park Street
Dr. Milton M. McGorrill

Brunswick — 11 A.M.
Corner Pleasant and Middle Streets
Rev. L. Gordon Adamson

Caribou — 10:30 A.M.
South Main at Grove Street
Rev. Gordon G. Newell

Portland — 11 A.M.
132 High Street, Congress Sq.
Rev. Earle T. McKinney

Portland — 11 A.M.
712 Stevens Avenue
Rev. D. Stanley Rawson

Rockland — 11 A.M.
Union Street
William J. Robbins, Ph. D.

MARYLAND

Silver Spring — 10:30 A.M.
10309 New Hampshire Avenue
Rev. David Hicks MacPherson

MASSACHUSETTS

Attleboro — 9:30 and 11 A.M.
North Main Street
Rev. Gayle Wetzel

Arlington — 10:45 A.M.
735 Massachusetts Avenue
Rev. Raymond J. Baughan

Lynn — 10:30 A.M.
20 Nahant Street
Dr. Fenwick L. Leavitt

Malden — 10:30 A.M.
Pleasant and Elm Streets
Rev. Richard Knost

Medford — 11 A.M.
29 Forest Street
Rev. Eugene S. Adams

Melrose — 9:30 and 10:30 A.M.
Essex Street
Rev. Albert F. Ziegler

North Adams — 11 A.M.
Summer Street at Post Office Square
Rev. Herbert G. Weeks

Salem — 10:45 A.M.
Rust Street
Dr. Arthur W. Webster

Waltham — 11 A.M.
Church and School Streets
Rev. John Cummins

MICHIGAN

Farmington — 11:00 A.M.
Church School — 10 A.M. - 12 M.
Discussion Group and Music Listening — 10 A.M.
Rev. Walter E. Kellison

MINNESOTA

Minneapolis — 9:30 A.M. and 11:00 A.M.
5000 Girard Avenue South
Dr. Carl H. Olson

NEW HAMPSHIRE

Dover — 11 A.M.
Church School — 11 A.M.
531 Central Avenue
Rev. Eric A. Ayer

NEW JERSEY

East Orange — Glen Ridge — 11 A.M.
Ridgewood Avenue and Glen Park Road
Universalist Church of the Redeemer
Rev. Mervin Helfrich

NEW YORK

Floral Park — 11 A.M.
1 Magnolia Avenue
Rev. Kenneth Jackson Smith

Herkimer — 10:30 A.M.
Church School — 9:30 A.M.
121 Park Avenue
Rev. Thomas Turrell

Rochester — 11:00 A.M.
150 South Clinton Avenue
Church School — 10:40 A.M.
Nursery during Church Service

Watertown — 10:30 A.M.
514 Washington St.
Church School — 9:30 A.M.
Primary - Kindergarten — 10:30 A.M.
Dr. John E. Wood

NORTH CAROLINA

Clinton — 11 A.M.
First and Third Sundays
204 Beaman Street
Dr. Donald B. F. Hoyt

Rocky Mount — 11 A.M.
Corner Marigold and S. Raleigh Streets
Rev. Milton E. Muder

OHIO

Akron — 10:45 A.M.
East Mills Street at Broadway
Rev. Carl J. Westman

Cincinnati — 11 A.M.
2529 Essex Place
Rev. Albert Q. Perry

North Olmsted — 11 A.M.
Lorain Road and Butternut Ridge Road
Rev. Phillips L. Thayer

Springfield — 10:30 A.M.
319 West Columbia
Rev. Harriet E. Druley

PENNSYLVANIA

Linesville — 11 A.M.
U. S. Route 6 at Mill Street
Mr. Thomas F. Collins, Jr.
Dr. Henry F. Pommer

Philadelphia — 11 A.M.
Stenton Ave. and Gorgas Lane
Rev. Gilbert A. Phillips

RHODE ISLAND

Cumberland — 10 A.M.
Church School — 10 A.M.
Diamond and Angell Roads
Rev. Arthur G. Seabury

Providence — 10:30 A.M.
Church School — 10:30 A.M.
First Universalist Church
250 Washington Street
Rev. Jan V. Knost

Woonsocket — 10:30 A.M.
78 Earle Street
Rev. Henry H. Schooley

VERMONT

Barre — 11 A.M.
19 Church Street
Rev. John P. Christensen

The churches named above are listed in each number of the **Leader,** except July and August, for a modest fee. If you wish your church so listed, write the Universalist Leader, 16 Beacon Street, Boston 8, Mass.

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Oct. 55A

(Section 520, P.L.&R.)

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CONNECTICUT FELLOWSHIP COMMITTEE

August 5, 1960: VOTED to issue Letter of Transfer to Rev. J. Robert Bath to Massachusetts; accepted transfer of Rev. Myles D. Blanchard from New York.

—Howard T. White, M.D.
Secretary

MAINE FELLOWSHIP COMMITTEE

July 25, 1960: VOTED to renew Letters of License as Lay Preachers to the following: Harold Perham, West Paris; James A. Philoon, Auburn; J. Albert Robinson, Brunswick; Burton Whitman, Turner.

VOTED to dismiss without Recommendation: Rev. Herman Grove of the Methodist Church, Dexter.

—Earle W. Dolphin, *Secretary*

NEW YORK FELLOWSHIP COMMITTEE

The New York Fellowship Committee transferred Dr. Donald B. F. Hoyt to North Carolina and the Rev. Myles Blanchard to Connecticut, July 16, 1960.

—Maurice Cobb, *Secretary*

NORTH CAROLINA FELLOWSHIP COMMITTEE

The North Carolina Committee of Fellowship has accepted the Rev. Donald B. F. Hoyt, D.D. on Letter of Transfer from New York State.

—Mrs. S. V. Wilkins, *Secretary*

PENNSYLVANIA UNIVERSALIST CONVENTION

Official Call

The 129th Annual Session of the Pennsylvania Universalist Convention will convene at Girard, Pennsylvania on October 7, 8, 9, 1960 for the hearing of reports, election of officers and trustees and the transaction of other business that may legally come before it. Each active local church is entitled to seat five lay delegates and the settled minister.

— Harry K. Means, *Secretary*